in the series of its cycles. The Ignorance is a
necessary, though quite subordinate term which
the universal Knowledge has imposed on itself that
that movement might be possible,—not a blunder
and a fall, but a purposeful descent, not a curse, but
a divine opportunity. To find and embody the All-
Delight in an intense summary of its manifoldness,
to achieve a possibility of the infinite Existence
which could not be achieved in other conditions, to
create out of Matter a temple of the Divinity would
seem. to be the task imposed on the spirit born into
the material universe.
The ignorance, we see, is not in the secret soul,
but in the apparent Prakriti; nor does it belong to
the whole of that Prakriti,—it cannot, for Prakriti
is the action of the All-conscient,—but arises in some
development from its original integrality of light
and power. Where does that development take
place, in what principle of being does it find its
opportunity and starting-point? Not, certainly, in
the infinite being, the infinite consciousness, the
infinite delight which are the supreme planes of
existence and from which all else derives or descends
into this obscurer ambiguous manifestation. There

it can have no place. Not in the supermind; for in the supermind the infinite light and power are always present even in the most finite workings, and the consciousness of unity embraces the conscious-ness of diversity. It is on the plane of mind that this putting back of the real self-consciousness becomes possible. For mind is that power of the